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لَا إِلَهَ إِلَّا مُحَمَّدُ رَسُولُ اللَّهِ

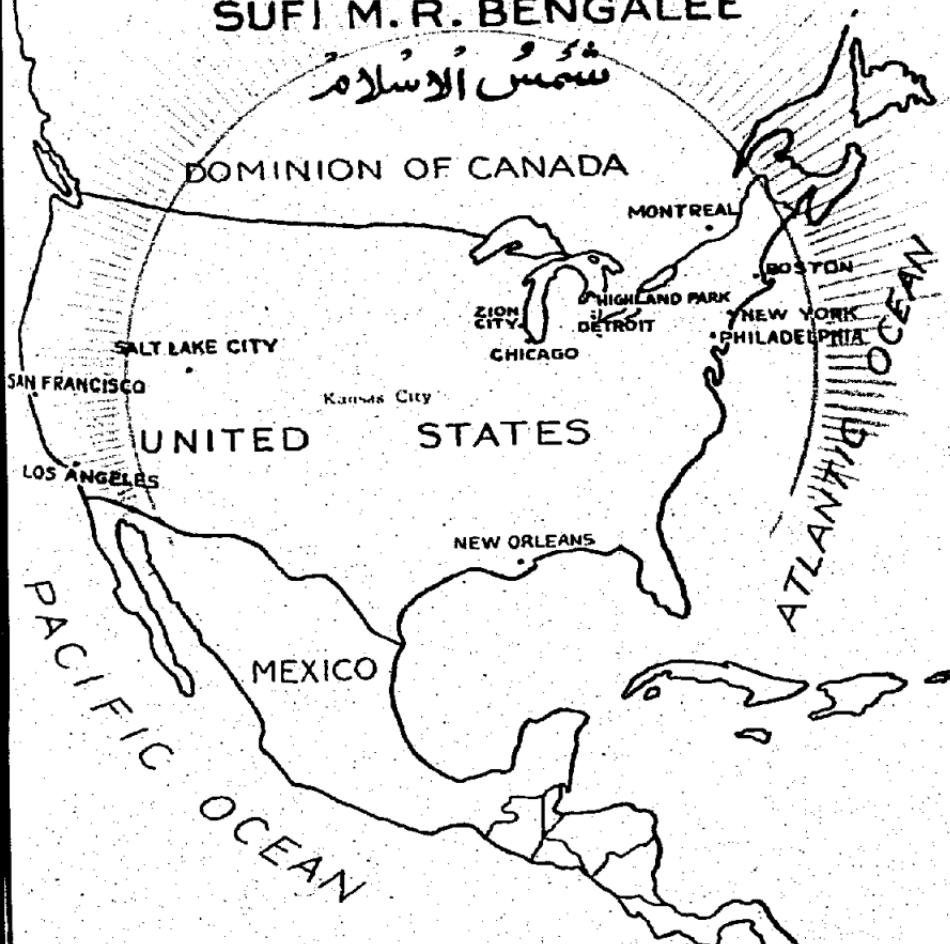
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SUFI M. R. BENGALLEE

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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the True and Real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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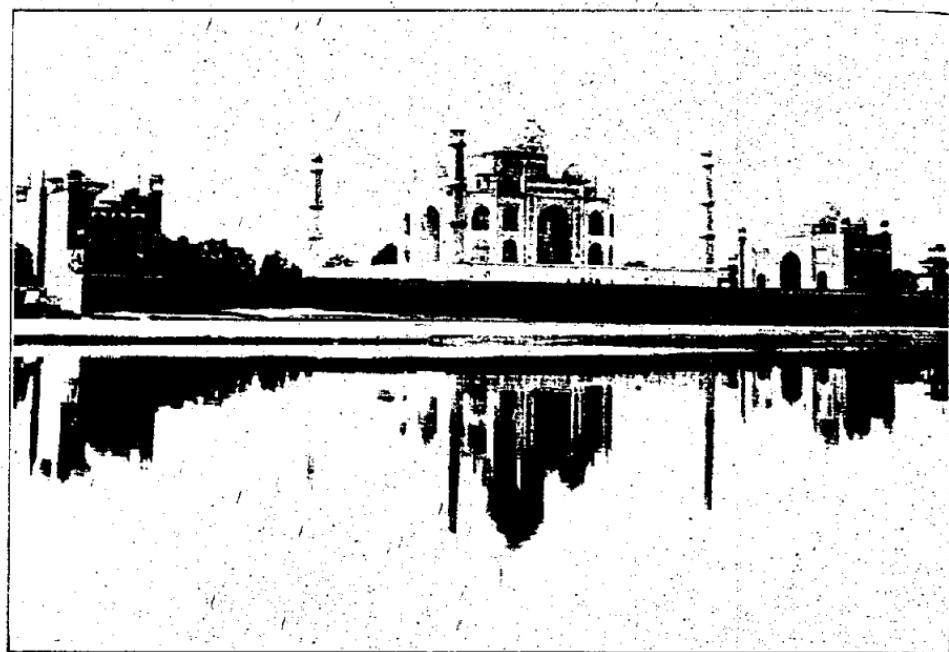
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The Taj Mahal



"The Indian style of architecture reached its greatest period of development during the Moslem tenure of India under the Mogul Dynasty, extending from 1526 to 1707 A. D. This epoch marks a very splendid age of oriental culture when the elements of the civilization of Persia were brought by virile conquerors from the North and planted amid new racial and economic conditions during a time of comparative peace and prosperity. Under this influence and inspiration of high and for that age, progressive ideals, there arose a state of culture previously unattained in India and not surpassed there by the people of subsequent times."

"The finest and most extensive examples of the Architecture of the Moslem period in India are found in and about Delhi and in the city of Agra and its vicinity. The world famous Taj Mahal at Agra, built by the Mogul emperor Shah Jehan during the middle of the 17th century as the Mansoleum of his favorite wife is without doubt the best known and the most admired building of that epoch."

"The Taj Mahal combines elements of beauty of structure, composition and setting. Built within and without of the purest white of Jaipour marble, inlaid profusely with jasper, lapis lazuli and other semi-precious stones, it is placed in the midst of a garden luxuriant with richly colored flowers and foliage intersected by fountains and waterways. With inviting exterior portals and loggias, with an impressive and mystical interior, with its massive strength of structure and purity of ideal, it imposes upon the visitor a feeling of awe mingled with joy and delight that is quite beyond the power of words to describe."

"In the Taj Mahal one finds a combination of spiritual and natural beauty: a symposium of divine beauty of the spirit of religion combined with a beauty which appeals to all that is human in man as to his love of beauty in nature. Thus, all of heart's craving for beauty both of a spiritual and of a human nature, is gratified and the soul of the visitant finds exquisite satisfaction and joy. Enthusiastic travelers well describe the Taj Mahal as the most beautiful temple in the world."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الَّذِينَ عَنْ دِرْرِ الرَّحْمَنِ

A Small Chapter from the Holy Quran

Transliteration

Bismillahir-Rahmanir-Raheem
 Wa-ddhuha Wa-llaili iza Sajaa.
 Ma Wadda-aka Rabbuka Wa Ma Qualaa.
 Wa Ial Akhirato Khairu-llaka Minal Oolaa.
 Wa la Sawfa Uteeka Rabbuka fa Tardhaa.
 A lam Yajid-ka Yateeman fa Awa.
 Wa wajadaka dhaallan fa-hadaa Wa Wajadaka Ailan fa Aghina.
 Fa Ammal Yateema fa la Taqhar. Wa Amma-Ssaaila fa-la Tanhar
 Wa Amma bi-nimati Rabbika fa-haddis. (XCIII)

Translation

In the name of Allah, the Beneficent, the Merciful.

By the morning hours,
 And by the night when it darkeneth,
 Thy Lord hath not forsaken thee nor hath He been displeased.
 And verily the future will be better for thee than the past,
 And soon will thy Lord give unto thee so that thou wilt be well
 content.
 Did He not find thee an orphan and give thee a refuge?
 Did He not find thee wandering (in the search of God) and guide
 (thee)?
 Did He not find thee destitute and enrich (thee)?
 Therefore the orphan, oppress him not.
 Therefore the beggar, chide him not away.
 Therefore of the favours of thy Lord, do thou make mention.

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Abdullah Ibn Omar relates that the Holy Prophet was accustomed to pray, "O God, Who hath the power to turn the hearts of men, turn our hearts toward obedience to Thee."—(Muslim)

Ibn Abbas relates that once he was riding behind the Holy Prophet. The Holy Prophet said to him, "My boy, I wish to teach you a few things. Always remember God, then He will remember you always. If you remember God, you will find Him your helper. When you ask for anything, ask it of God. When you seek for help, seek it of God. Know it for certain, if the whole world want to do you good, they cannot do it unless God wills it; if the whole world, determines to injure you, they shall not do so, unless God allows it. Be close to God in your days of prosperity so that He may remember you in your days of adversity. And know that the affliction sent by God cannot be avoided and the affliction He does not allow, can never overtake you. Remember, God's help depends upon your own patience, even as perplexity is followed by complacency and adversity by prosperity."—(Tirmudhi)

Anas relates that the Holy Prophet said, "Three things go to the cemetery with the man's dead body—his wealth, his relatives and his good deeds. Wealth and relatives return but good deeds stay with him."—(Bukhari)

It is related on the authority of Abud Darda that the Holy Prophet said, "Help the poor if you want to win the Divine pleasure." Then he added, "You can be entitled to the help and bounty of God only when you help the poor."—(Abu Daud)

It is reported on the authority of Muawiya that the Holy Prophet said, "If you search for people's faults you will harm more than reform them."—(Abu Daud).

Abu Masood relates that the Holy Prophet said, "It is not allowed to envy any one, but two persons may be envied. One who has wealth and spends it for the welfare of humanity, and the other who has knowledge and serves humanity with it."—(Bukhari)

It is related on the authority of Abu Huraira that the Holy Prophet said, "O people, guard against jealousy for jealousy eats up virtue like fire burns fuel."—(Abu Daud).

Excerpts From The Writings

of

Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi

(1836-1908)

My followers: Let every one of you who profess to be my disciple first and foremost abstain from every manner of evil action. God has raised me as the Promised Messiah and has sent me in the capacity of Jesus, the son of Mary and as such, I enjoin you to eschew every evil and to always have at heart the welfare of your fellow-beings. Let your minds be free from every feeling of ill-will and malignity against any one. This will make you angels of goodness. There can hardly be anything more false and vain than the system whose teachings instead of inculcating sympathy with and welfare of one's fellow-beings create a spirit of selfishness and malevolence in the breasts of those who follow it . . . My followers, let not any of these low sentiments enter your minds for a moment. It is no religion to do harm to others. The purpose of a religion consists in moulding man's life after the model of his Maker. The attainment, however, of this high order of life has always been an impossibility and must ever remain so unless one possesses oneself of those noble qualities which are to be found in the Supreme Being. Mercy forms one of them. Show mercy, then, to all living things and verily mercy will be shown you from on high.

My followers, let me give unto you a light which will outshine every other light. It is this. Let all feelings of selfishness, malevolence and enmity be replaced by those of philanthropism, good-will and love of your fellow-beings. In short, walk perfectly with God in all your doings and be ever resigned unto His will. Then will your prayers be heard. This is how miracles are worked and the help of the angels enlisted. But this is not all to be achieved in a single day. Your progress in this respect is bound to be slow. The sin-stained heart of a man is comparable to a dirty piece of cloth. Now, ye all know, before its restoration to its original state of cleanliness and whiteness can be effected, the cloth has to undergo a succession of ordeals. It is first put into a tubfull of boiling

water and is heated and heated. Then it is subjected to mighty blows of the washerman. The operation continues for a long time till at length the dirt begins to be removed from the cloth. After this several other minor operations follow. Then and not till then is the cloth restored to its original form of snowy whiteness. Similarly, the heart can be rendered clean and pure but slowly. It is upon this purity of heart that salvation of a person depends. Referring to it God says in the Holy Quran, "He who purifies his soul attains salvation." Remember, I have come unto you with the divine command that all wars for religion be discontinued in future. In its stead, ye are to direct all your energies to subjugating of self. Such is the will of God. Let not what I say be thought a piece of my own fabrication.

I am borne out in my statement by the tradition-book, Sahih-Bukhari, in which it is clearly recorded that the Promised Messiah would put a stop to all religious warfare. So I enjoin upon you one and all to purge away from your minds all thoughts of waging war for religion. Be virtuous, humane and benevolent. Extend always a helping hand to those in trouble. This will cause your religion to spread by leaps and bounds. How can it do so without visible agency, perhaps ye will ask? Why, do ye not see in the material world how the locomotive engines fly from place to place without any visible agency? Even so in the spiritual world. God Almighty Who, in order to provide for the needs of man's physical body, called into requisition all the elements will do the same for the needs of man's spiritual body. Angels will be employed to do this end; mighty signs will be shown from on high; the heavens will restore many a blind eye to sight. It will then at length become manifest to the world that all those individuals and all those deities to whom the attributes of God had been parcelled out and who were worshipped as such were false, one and all. So watch with patience the course of events. Surely God is more jealous than you of His being the sole object of worship. Remain ever busy praying to God lest ye should incur His displeasure in consequence of any act of disobedience to His will.

Seekers after truth, hearken unto me. The promised days are come which the world has so long been waiting for. The Sun of Truth has risen anew. The dark clouds of falsehood will soon have to roll away before its searchlight. As a light placed high up on the top of a minaret lights up the entire

neighborhood or a flash of lightning in the sky illuminates the heavens from the skyline to skyline, so quick and fast the new light now travels to the uttermost corners of the earth. The messages of peace and good-will which the promised Messiah brings will be reached to the people from one pole to the other. God has provided ample facilities for this purpose. Railways have been ramified over the entire land-mass of the earth, steamers invented for travels on the seas and post offices established to facilitate the means of communication. God has done all so that His Message of which the Promised Messiah is the bearer may, so to speak, be flashed over the world. This also explains the prophecy which the tradition book record, to wit, the Promised Messiah would descend on the top of a high minaret. It is a metaphor which only means that the light brought by the Promised Messiah would spread as a light placed high up on the top of a minaret does.

Trust in God

By Sister Saleha (Mrs. Inez Cluff)

"Today it is my purpose to free myself from all tendency to worry. My intention is to rise to that consciousness of implicit trust in God, in which I am free from all inclination to be anxious. I resolve to have more confidence and faith in God and less in the working of adversity. I cease to worry, because no longer do I think my life depends upon my own personal efforts. I confidently place all my affairs and problems in the hands of God, Who loves and cares for all His creatures. I cannot be anxious when I trust Him, I cannot worry over the outcome of my affairs when I know that God is truly blessing them, bringing into manifestation, peace, order, justice, success and plenty. God willingly accepts my burdens, worries and cares. In exchange He gives me confidence in Him and freedom from worry. I am now in control of my thoughts, and find that I can just as easily think thoughts of faith as thoughts of doubt." Placing all my affairs in God's keeping, I *know* that wisdom, order and success are established and manifest in them."

"Cast thy burden upon Jehovah, and He will sustain thee."

—Ps. 55:22.

Again in the words of the Holy Quran, "Allah is sufficient for me. In Him have I put my trust and He is the Lord of the mighty Throne." (IX-129)

The Farewell Sermon of the Holy Prophet

"There is none worthy of worship but One and the Only God, Allah, one without a partner. Unto Him belongeth the Kingdom. It is He who possesseth all excellence and it is He Who giveth life and death. He hath power over all things."

"Ye people! Hearken to my words; for I know not whether, after this year, I shall have another opportunity to meet you in this place."

"Your lives and your properties and your honors are as sacred and inviolable amongst one another until ye appear before your Lord, as this day and this month is sacred for all. Ye, people, ye have rights over your wives and your wives have rights over you. . . . Treat them with kindness and love."

"And your slaves, see that ye feed them with such food as ye eat yourselves and clothe them with the stuff ye wear."

"The Arabs have no superiority over the non-Arabs, and the non-Arabs have no superiority over the Arabs. All are the children of Adam and Adam was created of clay."

"All the Moslems are brothers unto one another. The Moslems are one brotherhood."

"Verily, I have left that amongst you—the Book of God—which if ye hold fast, ye shall never go astray."

"Ye people, worship your Lord, pray five times a day, fast during the month of Ramadhan and follow my instructions. Ye shall enter Paradise."

Then he looked at the assembly and asked, "Have I delivered my message to you?" They all exclaimed, simultaneously, "Ay, Ay! Indeed thou hast!"

Then he said, "O Lord, I beseech thee, bear witness unto it."

And addressing the people again he said:

"Let him who is present convey my words to him who is absent. Haply, he that shall be told, remember it better than he who hath heard it."

Then he recited the verses which had just been revealed:

"Today, I have perfected your religion for you and completed my favor upon you and chosen Islam as your religion."

Facts and Forces

"The world has waxed full of sin, and rebellion and transgression abound, and God's wrath is kindled. He will now reveal His face and will compell the world into submission.

The world has denied Him and has persisted in its denial, and has dishonored His word, and has forgotten the day of His meeting, and has mocked the day of Judgment. The rust of materialism has eaten into the souls of men, and they imagine that the prophets of God were men who possessed persuasive tongues and invented systems of religion to keep men within bounds; and they imagine that they can presume to teach God and can rule over His word.

Extravagance has increased and the love of the world has captured the hearts of man. Man is being associated with God as His partner Millions are being spent to induce men to renounce the worship of the One True God.

God bore all this with patience and when men refused to attend to His revealed word, He sent His Promised Messenger to win men back to God, and he showed sign after sign and miracle after miracle, and with untiring patience and love he called men to the ways of peace, and on their persisting in their ways he warned them, saying:—

"O Europe! Thou art not secure, nor art thou O Asia! and ye that dwell in islands, no self-made deity shall save you.

"I see cities falling and towns desolate. Foul deeds have been done in God's sight, and He has remained silent for a time, but He will now reveal His face and strike terror in the hearts of men. Let him who hath ears hear, for the hour is high.

"I have striven to gather you under the wings of God's peace, but the decrees of fate are inevitable.

"But God is slow in His wrath; repent that ye may be forgiven. He who forsakes God is a worm and not a man, he is dead and not living." (Hazrat Ahmad, the Promised Messiah and Mahdi.)

Present World Condition as Prophesied in Bible

To the Editor of The Union

Sir: An address on "National defense" by Senator Rey-

nolds came to us recently over the radio. Many interesting things were mentioned concerning the European war now going on and why the United States should protect itself from invasion. The one thing in back of all these talks brings out the word "fear." Every country on earth is now trying to protect itself from some imaginary enemy. If we take the trouble to note the words of Jesus in Luke 21, we will read: "Men's hearts failing them for fear and for looking after the things which are coming upon the earth."

Senator Reynolds mentioned the fact that every day brings more complaints about sabotage and espionage. The Bible states in Second Timothy, chapter 3, "But know this, that in the last days grievous times shall come. For men shall be lovers of money, boastful, haughty, railers, unthankful, unholy, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, lovers of pleasure rather than lovers of God, hold a form of godliness, but having denied the power thereof. And even as Jannes and Jambres withstood Moses, so do these also withstand the truth: men corrupted in mind, reprobate concerning the faith. But they shall proceed no further: for their folly shall be evident unto all men. But evil men and imitators shall wax worse and worse, deceiving and being deceived."

Could you expect any other condition in a demon-controlled world? The Bible shows that such a condition would come and the physical facts before us prove that the Bible is correct. People who desire to know the truth should look these things up and see for themselves.

Who is responsible for the present world trouble and will the United States be able to keep out of trouble? The Bible shows that it will not. Luke 24 shows that Jesus explained the prophecies to His disciples. The Apostle Paul also knew of this condition which would develop, for he wrote in Ephesians 6: "For our wrestling is not against flesh and blood, but against the principalities, against the powers (of demons) against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

What better explanation can we ask for than that of the Bible? Read the 12th chapter of Revelation and you will have no trouble in determining who and what is stirring up the nations of the world. Revelation 18: "Fallen, fallen is Babylon (a symbol of Christendom) the great, and is become a habitation

of demons, and a hold of every unclean spirit." A "hold" is a very dark place and if the people like to stay in it, it is only because they love the darkness. Note Jesus' words in John 3: "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light, for their works were evil."

Let me put this question before the readers. Why are the nations making such gigantic preparations for war when everyone says that they don't want war? If the people do not want war, what is drawing them into the very thing that they say they do not want?

Some time ago, a picture of "Pop-Eye" and the demons appeared in the newspapers. "Pop-Eye" was pictured sitting down in a rather dejected frame of mind and after so many tussles with the "demons" who threw dirt in his face, was caused to remark: "I can fight anything I can see, but ya can't fight 'spirits.'" The world will have to be destroyed in order to clean out such wickedness and First John 3 tells us that is the reason why Jesus was sent to earth.

A. E. CRANDALL.
(The Springfield Union)

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Hajj or The Pilgrimage

By Sufi M. R. Bengalee

A brief outline of the ceremonies of the pilgrimage and their significance is given below:

Hajj or the pilgrimage to Mecca, which forms one of the five pillars of Islam is a duty incumbent upon every Moslem once in his life. It becomes compulsory only under certain conditions such as physical health, financial ability, security in the way and transportation facilities.

The three sacred months of Shawwal, Zul Qa'da and Zul Hajja are the appointed season of pilgrimage. Umrah, or the little pilgrimage, may be performed at any time, except the season of the Hajj. It differs in some of its forms from the Hajj or the pilgrimage proper.

It is necessary for the Haji or the pilgrim to undertake the sacred journey with the definite purpose and intention of performing the pilgrimage. When he arrives at Miquat, the fixed stations which are at a distance of five or six miles from Mecca, on the various roads leading to the Holy City, the pilgrim, after ablution and prayers, must put off his ordinary dress and assume the Ihram or the pilgrim's garb, which consists of two seamless sheets, one of which is worn round the loins and the other thrown over the shoulders. While in the state of Ihram, the Haji must abstain from the affairs of the world. He must not shave at all, nor trim his nails, nor anoint his head, nor hunt. He must devote himself entirely to prayers and to the remembrance of God. The formulas and expressions which the Haji is required to repeat constantly are as follows:

"O Lord, Here I am, Here I am. There is no partner unto Thee. All praise, bounty and the sovereignty belong to Thee. There is no partner unto Thee."

"Allah is most great."

"There is none worthy of worship but Allah."

"Allah is Holy and all praise belongs to Allah."

Upon arrival at Haram—the sacred territory a few miles round the city of Mecca, when the Haji first gazes at the Ka'aba, he is supposed to pray earnestly as that is considered a special moment for the acceptance of prayers. The kissing of the Black Stone which adorns the southeast corner of "The

House of God" constitutes the next important ceremony, after which the pilgrim makes seven circuits around the Sacred House, each time kissing the Black Stone. When the overwhelming multitude prevents access to it, a gesture is made toward it with the hand, which is kissed instead. This is called Tawaf or circumambulation around the Ka'aba at the conclusion of which the Haji has to offer prayers within the precincts of the Holy House standing behind Maquami—Ibrahim—the place of Abraham.

The pilgrim next proceeds to the mounts Safa and Marwa. First ascending the hill of Safa, he recites the Takbir or "Allah is most great," with his face turned toward the Ka'aba. Then he descends and starting from Safa, he runs seven times between the two summits. This is called Sa-ee, or the Running, after which, the wayfarer to God stays in Mecca with his pilgrim's garb on, until the eighth of Zul Hajja. On that day he goes to Mina, a place three miles distant from Mecca. He reaches there before noontide and stays overnight.

On the morning of the ninth day, immediately after the early dawn prayers, the Haji proceeds to Arafat, a plain at a distance of six miles from Mina. Arriving at the Valley of Nanirah, the pilgrim offers his early and late afternoon prayers together and then enters into Arafat and remains there until sundown. This staying in Arafat forms a principal part of the ceremonies of the Hajj. The pilgrim must devote himself solely to prayers and the remembrance of God. After sunset, the Haji departs from Arafat and goes to Muzdalifa, a place midway between Arafat and Mina, where he spends the night in devotions.

On the tenth of Zul Hajja, after prayers very early at daybreak, the pilgrim visits the sacred mosque of Masharul Haram and spends a little while in prayers. Departing thence before sunrise, the Haji goes to Mina where there are three different pillars called Jamratul Aquaba, Jamratul Wusta, the middle pillar, and Jamratul Ula, the first of the little pillar. There the Haji performs the ceremony called Rami-ul Jimar or the throwing of the pebbles. He throws seven stones at Aquaba, each time reciting "Allah is Most Great." At that time, he ceases reciting the formula, "O Lord, Here I am" which he started when assuming the pilgrim's garb. This ceremony duly over, the pilgrim offers the sacrifice of Idul Adh-ha. The offering of the sacrifice marks the conclusion of the essential ceremonies of the Hajj. The Haji now shaves

his head, cuts his nails, removes his Ihram or the pilgrim's garb, takes a bath and resumes his ordinary dress.

Next following this, the Haji should pay visit to the Ka'aba and make circuit around it and in case he could not make the circuit of Safa and Marwa before, he must do it now. Without this Hajj will not have been fulfilled. Then he should return to Mina and remain there until the thirteenth of Zul Hajja. During his stay in Mina, he must perform the ceremonies of casting pebbles at the pillars each day after noontide and spend all his time in prayers and in the remembrance of God.

On the thirteenth day, the pilgrim pays his last visit to Ka'aba and makes his farewell circumambulation of the Holy House at the conclusion of which he offers his prayers and thus brings his Hajj to completion. The Haji is now free to go where he wills.

The following acts are considered meritorious.

Praying with the face, the chest, and the stomach touching the wall near the corner where stands the Black Stone.

The drinking of the water of the well Zam Zam.

Paying a visit to the caverns of the Mounts Hira and Thaur, and to the Vale of Abu Talib.

Offering prayers in Masji-dul Harain, the Holy Mosque in Mecca.

It is the pious custom with those pilgrims who can afford to do so to pay a visit to the Holy City of Medina, where lies the tomb of the Great Prophet, MUHAMMAD.

Philosophy

The ceremonies of the Hajj are not empty and meaningless forms. They have deep spiritual significance. Just as the soul cannot exist without the body and the kernel cannot exist without the shell, similarly, the vital spiritual reality and experience cannot be attained without these outward forms of devotion. In the eyes of the true Moslems the pilgrimage is null and void unless each of the successive formal acts which it involves is accompanied by corresponding movements of the heart. Junayd of Baghdad, a great Moslem divine, explained the spiritual significance of the ceremonies of the Hajj to a man who just returned from the Pilgrimage. Junayd said:

"From the hour when you first journeyed from your home you have also been journeying away from all sins? He said

'No.' 'Then,' said Junayd, 'you have made no journey. At every stage where you halted for the night did you traverse a station on the way to God?' 'No,' he replied. 'Then,' said Junayd, 'you have not trodden the road, stage by stage. When you put on the pilgrim's garb at the proper place, did you discard the qualities of human nature as you cast off your clothes?' 'No.' 'Then you have not put on the pilgrim's garb. When you stood at Arafat, did you stand one moment in contemplation of God?' 'No.' 'Then you have not stood at Arafat. When you went to Muzdalifa and achieved your desire, did you renounce all sensual desires?' 'No.' 'Then you have not gone to Muzdalifa. When you circumambulated the Ka'ba, did you behold the immaterial beauty of God in the abode of purification?' 'No.' 'Then you have not circumambulated the Ka'ba. When you ran between Safa and Marwa, did you attain to purity (safa) and virtue (muruwwa)?' 'No.' 'Then you have not run. When you came to Mina, did all your wishes (muna) cease?' 'No.' 'Then you have not yet visited Mina. When you reached the slaughter-place and offered sacrifice, did you sacrifice the objects of worldly desire?' 'No.' 'Then you have not sacrificed. When you threw the pebbles, did you throw away whatever sensual thoughts were accompanying you?' 'No.' 'Then you have not yet thrown the pebbles, and you have not yet performed the pilgrimage.' "

The word Hajj literally means Qasd or aspiration and in its spiritual significance it symbolizes the journey from this material world to God, which means realization of and union with Him.

The Pilgrimage to Mecca is a symbol of respect shown to places where the will of God was manifested and serves to remind the faithful of these incidents. It is reminiscent of the story of Ishmael and Hagaar who had been left in the desert by Abraham; and how those who make sacrifices in the path of God are protected and honored. This inspires the pilgrim with living faith in the power and might of God. He finds himself near the place which has been dedicated to the worship of One, True God from time immemorial. And he comes to experience a spiritual association with those who have through countless centuries been bound together by the love and remembrance of God, among whom he reckons himself.

The pilgrimage trains the Moslems to leave his dear hearths and homes, to suffer separation from his friends and relatives and to undergo the hardships of the arduous journey

for the sake of God.

A supreme purpose of the pilgrimage to Mecca, is the fulfillment of the ideal of the equality and brotherhood of mankind. Dressed in the same simple garments, the vast concourse of the pilgrims presents an impressive sight. There the emperor cannot be distinguished from the ordinary peasant. There the king is made to realize that he is not superior to the poorest man in the street. There the humble servant is made to feel that he is not inferior to the greatest monarch. It indeed is a great academy of universal brotherhood. T. W. Arnold says:

“But above all—and herein is its supreme importance in the missionary history of Islam—it ordains a yearly gathering of believers of all nations and languages, brought together from all parts of the world to pray in the sacred place (The Ka’ba) towards which their faces are set in every hour of private worship in their distant homes. No fetch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bond of faith. Here is a supreme act of common worship, the Negro of the West Coast of Africa meets the Chinaman from the distant East; the courtly and polished Ottoman recognizes his brother Moslem in the wild islander from the farthest end of the Malayan Sea. At the same time, throughout the whole Muhammadan world the hearts of believers are lifted up in sympathy with their more fortunate brethren gathered together in the sacred city (Mecca) as in their own homes they celebrate the festival of ‘Id al Adha’ or (as it is called in Turkey and Egypt) the feast of Bayram.”

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The Khilafat Jubilee Celebration

The celebration of the Silver Jubilee of the Second Regime of the Ahmadiyya Khilafat—that is the Khilafat of Hazrat Mirza Bashirud-Din Mahmud Ahmad, the second successor of the Promised Messiah, was held on the 28th of December, 1939, at Qadian, Punjab, India, the headquarters of the Ahmadiyya Movement. Forty thousand delegates from all over the world assembled there in order to share in the blessings of the ceremonies and to make the occasion a success.

This indeed was and will ever remain a memorable day in the annals of Ahmadiyyat movement. It marked the fiftieth year of the great movement as well as the successful completion of twenty-five years since the present head of the community took office.

The lofty Minaret of Qadian was lighted with electricity throughout the night between the 27th and the 28th of December, 1939. It appeared as a column of light surmounted by an illuminated dome and spire.

At 9:30, on the morning of the 28th, the various groups of the Ahmadiyya Movement began to come to the extensive meeting-ground from their appointed stations. The group marched, reciting prayers and hymns and carrying flags on which were inscribed prayers and the names of the individual groups. The processions, coming as they did from different directions and shouting "Allaho-Akbar, God is most great" as they entered the meeting-ground from different gates, presented a solemn and impressive spectacle.

The blessed leader of the movement then arrived in the midst of thunderous greetings.

The proceedings began with recitation of the Holy Quran, followed by that of a poem by the Promised Messiah. The addresses and telegrams of loyalty and congratulations to the Blessed Leader from all over the world were read by the various representatives on the successful conclusion of the twenty-fifth year of his regime.

In reply, the Khalifatul Massih II thanked the groups and said "May God give you the best rewards" and he pointed out that the celebration was held in commemoration of the triumphant completion of fifty years by the movement. During these memorable years, the prophecies of the Promised Messiah regarding him (the present head) were fulfilled. It was this aspect of the celebration which made the occasion joyful for every Ahmadi; otherwise, he said, modesty might have prevented him from participating in the formal function of the celebration.

He prayed that the movement's love and sincerity might grow and that God might bless it abundantly, and enable him to serve Islam so that he might have the satisfaction of having discharged his trust—truly and well.

The Jubilee Fund which consisted of voluntary contributions by the members of the Movement all over the world was presented to the Ameerul Mumineen, the Khalifatul Massih II. In accepting the presentation, the Holy Leader made an announcement regarding the application of the Khilafat Jubilee Fund. He said that the Fund would be used toward the maintenance of the institutions and works recognized by the Holy Quran as falling within the purview of the functions of the Holy Prophet and the Khalifa. A part of the Fund would be devoted to the publication of literature for the non-Moslems in their respective languages; to the education of the poor Ahmadiyyas by awarding scholarships, and to the bettering of the economic conditions of the community by promoting industry.

Next followed the most important of all the ceremonies, namely, the hoisting of the Ahmadiyya Flag by Hazrat Ameerul Mumineen. The flag consisted of an oblong piece of black cloth eighteen by nine feet made of yarn spun by the female companions of the Promised Messiah and woven by his male companions. In the middle of the flag, there was a picture in white of the Minaretul Massih: On one side toward the free end, there was the crescent and star in white, and on the other, toward the end nearest the pole, there was the figure of the full moon, in white. Hazrat tied the flag with rope and amid the prayers:

O our Lord, accept from us, verily Thou art the Hearing and Thou art the Knowing.

pulled down the other end of the rope, when the flag rose slowly toward the top of the pole where a gust of wind spread it out so as to be seen by all present. Then all the Ahmadiyyas assembled there took the following pledge, repeating the words, phrase by phrase as uttered by Hazrat Ameerul Mumineen:

"I promise that I shall try, to the last moment of my life and to the best of my ability and understanding, to uphold Islam and Ahmadiyyat; and to fortify, strengthen and propagate it; and shall, by the help of God, make all conceivable sacrifice for the end, namely, that Ahmadiyyat or True Islam may remain dominant over all other Movements and Faiths and its flag may never fly low; rather it may continue to fly high and above all other flags.

Alla-humma, Amin. Alla-humma Amin. Alla-humma Amin.

Rabbana Taquabbal Minna Innaka Anta-ssami-ul Aleem.

Similarly, the flags of Khuddamul Ahmadiyya and of Lajna-i-Imaillah were also unfurled.

The unfurling of the Ahmadiyya Flag was a most significant event. This is the only flag of the glorified Islam of the latter days. This flag is the symbol of spiritual unity of the human race and of peace and good will for all mankind.

In conclusion, we are happy to give below the letter we received, in reply to our message of loyalty and congratulation that we sent to the Supreme head of our movement on the occasion of Khilafat Jubilee Celebration.

"Qadian
Jaunary 14, 1940

Dear Brethren in Faith:
Assalamo Alaikum. (Peace be unto you.)

I am desired to acknowledge your telegram dated 23-12-39 congratulating Hazrat Khalif-tul-Masih II on his Jubilee.

Your telegram was read out to the whole gathering in the presence of Hazrat Khalifa-tul-Masih on the morning of December 28, 1939, and I have to assure you that the feelings behind your words were deeply appreciated. May Allah enable you to render greater service to the cause of Ahmadiyyat and Islam, and endear you more to God through Hazrat Khalifatulmasih II, the illustrious son of the Promised Messiah (Peace be on him).

"By the grace of God this unique and historic gathering was a grand success and the forty thousand who came from all parts of the world felt purified and elevated by the Spirit of Holiness that descended and does always descend through our beloved Master. May he live long in health and happiness to lead us all in the paths of divine light and pleasure and may he show the Way of God to the whole world and bless all nations. Amen.

Yours fraternally,

A. R. Dard"

Ahmadiyya Community,
U. S. A.

The Ahmadiyya Movement Encircles the Globe

By
Miss Nina Stauffer

The Ahmadiyya movement which is destined to carry the flame of Islam to a darkened world fraught with error and unbelief has made rapid progress in the past twenty-five years. This movement has been growing steadily despite the many obstacles which have confronted its loyal supporters. It was still in its infancy when the Western world was engaged in a conflict that was to shatter the very foundations of the occidental moral, political and economic security.

As early as the beginning of the twentieth century, the world saw the spiritual domination in the affairs of men gradually wane. Men lost sight of the Faith in their desire to

acquire materialistic gain. Science became very pliable. Various and wonderful inventions were produced from man's creative fancies, some of the inventions which literally revolutionized the wheels of industry.

The inhabitants of the East became fascinated with the dazzling splendors of the West. The East opened its doors to the creations of the West, and students travelled from the East to learn the secrets of the Western civilization.

Missionaries from the West spread Christianity to the farthest reaches of the earth, and infused the habits of the westerner with those of the Orient. Science was paramount. Islam declined in the East, and even Confucius and Budha lost many of their ardent adherents. The whole world was being dominated by a materialistic civilization which was slowly consuming the integrity, the religion and the security of the whole world.

But there was a growing unrest in the minds of people. Materialism did not satisfy. People were seeking something spiritual. The Ahmadis were growing in strength and they were ready to embark on a world wide program. At first the flame of their efforts was a mere gleam, but time has illuminated the spark into a blazing torch.

Fourteen hundred years ago, the Holy Prophet said that Islam would decline during the pomp and showmanship of the Occidental materialistic age, but out of the dust of the scientific age there would be a new Islam arise which would be guided by the Promised Messiah, and this New Islam would be carried to all parts of the world.

The growth of the New Islam began toward the close of the nineteenth century. At first its efforts were very feeble, but each year the strength of a vital pulsating Islam was noted. Missions began to rise like tall Minarets all over the world. As early as 1921 the Gold Coast was invaded by the Ahmadis and their Spiritual teachings took root in fertile soil. The Nigerian Mission flourished and by 1926 the country was dotted with successful Ahmadiyyan schools.

Throughout French West Africa the New Islam is sending its teachers, doctors and lawyers to take their places alongside those of their Christian Countrymen. The "Nigerian Spectator" of Lagos stated: "The Ahmadiyyas seem destined to work out a revolution in Mohammadan life in Nigeria. The movement is working remarkable changes in the life and outlook of young Mohammadans not only in Lagos but throughout in Nigaria."

The propagation of Islam was not to be abated. The Ahmadis sought new fields amid the din and rush of the industrial nations. They sent magazines and pamphlets to all parts of the world. The new Faith was moving westward, and by 1927 a Mosque had been firmly established in Metropolitan London. From England the Missionaries travelled westward carrying their new faith to the United States where they built their central mission in Chicago while they maintained small missions in several other cities.

The Holy Prophet Muhammad prophesied that the sun of Islam would rise in the west and shine in all parts of the world, and his prophesy is fast being fulfilled. Active missions are being maintained in Java, central Java, Samatra, China, Japan and Buenos Aires. A very vital mission is found in Singapore, where East meets West, and where the races of the world join hands. Palestine, the Land of Promise, has a successful Ahmadiyya center, and valiant efforts are being exerted in Cairo, Albania and other well-known places.

Press Notices

April 22, 1940

THE SPRINGFIELD UNION

FORESEES NEW WORLD

Sufi Bengalee, Head of Moslem Movement in U. S., Conducts Service Here

Chanting the Koran, preaching the gospel of world peace in Arabic and joining with half a dozen of his fellow Moslems in two of the five daily prayers of Islam, Sufi M. R. Bengalee, head of the Ahmadiyya Movement in Islam in this country, led a worship service at Hotel Charles yesterday afternoon.

Born in India, the Sufi, who received his master's degree from Punjab University, spoke excellent English. He has been the chief missionary of the order since he arrived in this country in 1928. He will be in Springfield several days.

Wearing a green turban, symbolic of his status as a world missionary, the

Sufi explained that the Moslems use this type of headgear to prostrate themselves in prayer more easily. Five daily prayers are compulsory in Islamism, namely, the prayer at dawn, early afternoon, late afternoon, after sunset and before retiring.

Gospel of Peace

As a "citizen of the world," the missionary said he was traveling around the country preaching a gospel of world peace, addressing not only people of his faith but various clubs and societies. He expressed faith that the Koran, the Bible of the Moslems, will bring salvation in a troubled world and foresaw a new world through Islamism coming out of the present upheaval.

While his green turban, brown skin, black beard and dark eyes rimmed by spectacles made the Sufi appear an unusual figure on Springfield streets; he was quick to draw attention from himself to his work.

One Religion

"All prophets of God came with one religion," he said, "and all religions are fundamentally the same. It is necessary that one believe in all prophets of God without exception. In its widest sense Islam is the religion of all prophets. I can safely say that Jesus was a Moslem."

There are about 80,000,000 Moslems in India and between 5000 and 10,000 persons have been converted to Islam in this country in the past 20 years, the Sufi said, adding that the purpose of his mission is to help men find God and establish world peace.

England can win the support of India in the war if dominion status is granted now, added the Sufi. This freedom would not necessarily be as loose as that granted Canada, but more independence must be granted to prevent ceaseless strife.

Certain Duties

Islam, which means peace and resignation, includes certain obligatory duties such as daily prayers, fasting in the month of Ramadan, fixed almsgiving and charity, pilgrimage once a lifetime if circumstances allow. The founder of the Ahmadiyya movement is Hazrat Mirza Ghulam Ahmad, the promised messiah, and the present head is Hazrat Mirza Bashiruddin Mahmood Ahmad, second successor to the promised messiah. Qadian, Punjab, India, is the world center and headquarters in this country is in Chicago.

THE BOSTON GLOBE
April 26, 1940

MOSLEM MISSIONARY,
ON QUINCY VISIT,
SEES ULTIMATE
WORLD UNDERSTANDING

By Carlyle Holt

For 12 years Sufi M. R. Bengalee, the Moslem missionary in the United

States, has been preaching the religion of Islam to American audiences, and now, with the world at war, tumult and controversy raging where the guns are not yet speaking, he finds more reason for optimism than he has ever known in his life.

Seated on a lounge in the home of Mistophia Hassam at 62 Winter St., Quincy, this black-bearded Mohammedan, wearing the gray priest's robes and the green turban of his order, declared his belief that the veils of misunderstanding and misinterpretation which have divided men from one another, East and West, North and South, may be rent apart by the very violence of the conflicts in progress and be followed by peace and cooperation.

But he is thinking not in terms of months, or even years, but in decades.

"Fifty years, 100 years, would not be too long for the fulfillment of such an ideal," he said. "I feel more optimistic for the future than I have ever felt before. I think that the God of all religions has put this turmoil in the world to teach men the fundamental humanity of all peoples."

There are in this country, he said, about 30,000 Moslems who have come to this country from the Orient, and in addition, somewhere between 5000 and 10,000 converts. Some of the larger communities have sizeable groups of Moslems and the rest are scattered in ones and twos and small groups through the land. In Massachusetts there are a few, not more than 200, and perhaps considerably less than that.

He pointed out that antagonisms separating the members of various religions were man-made and not caused by a difference in the teaching of the prophets. On the contrary, he argued, the basic principles of all of them were the same and if practiced in the purity in which they were brought to mankind by the prophets would lead to a unity of religion.

Mr. Bengalee described a debate in which he participated in Grand Rapids with a Christian missionary. The debate was caused by a remark of his own that "Christ was a Moslem." The Christian missionary challenged him to debate this subject saying that he would need only five or 10 minutes to prove his case.

Briefly his argument was that Jesus never claimed to be God himself but to be his prophet and the fundamental tenets of Jesus' teachings were: first, that there was one God and only one, and second, that man must follow his will. Islam, he said, teaches exactly that. That there is one God and man must resign himself to carrying out the will of God.

He believes that the reason God revealed himself through so many different prophets at so many different times and places was to overcome the misunderstandings and controversies that confused men. Islam, he said, honors all the prophets, including Abraham, Moses, Jesus, Krishna, Buddha and Confucius.

THE SPRINGFIELD DAILY
REPUBLICAN, Springfield, Mass.
Tuesday, April 23, 1940

MOSLEM MISSIONARY IN CITY
SEES GOOD MATERIAL IN U. S.

Sufi M. R. Bengalee Discusses Status of
Women and Solution of World's
Economic Problems

The pious Christian, part of whose contributions to the church goes toward the support of foreign missions in India, China and other places, may receive a severe shock on learning that he is considered good material for conversion by natives of those countries who contribute to the support of missionaries in this country.

Just such a missionary is Sufi M. R. Bengalee, Ahmadi-Moslem minister, lecturer on Islam, India and kindred subjects, who arrived in this city Saturday and leaves for Boston today. A native of India, Mr. Bengalee has been in this country for many years, and declared last night that between 5000 and 10,000 persons have been converted to the faith of Islam since 1920, by his movement.

Mr. Bengalee follows the interpretations of Islam as embodied in the Ahmadiyya movement, which has established missions in many parts of the world. In an interview at the home of Mohammed Moses at 340 Liberty street last night, he discoursed at length on two items of interest to the average American, the status of women in the Islamic state and the solution of the world's economic problems, two of the specific peculiarities of Islam.

The equality of men and women by the virtue of their common humanity is acknowledged in the Koran, the Moslem scripture propounded at the time of the founding of Islam in the seventh century. Islam gave the right of property to women, Mr. Bengalee declared, the first religion to take this step. In addition, women were granted spiritual and educational equality, the latter a condition that was only reached by the so-called "civilized" nations in the past century.

Islam condemns the present-day economic system as entirely wrong in its tendency to concentrate wealth in the hands of the few. Three main tenets of Islam economic life, which would relieve present condition of "starvation in the midst of plenty" were cited by Mr. Bengalee as: 1, the laws of inheritance, by which all property of a person is proportionally distributed among his children and relatives at death; 2, the zakat, a $2\frac{1}{2}$ per cent tax levied on the surplus wealth of the rich

to be given to the poor and used to aid the needy to obtain such things as higher education; and 3, the absolute forbidding by Islam of the taking or giving of interest in any form.

QUINCY PATRIOT LEDGER
Friday Evening, April 26, 1940

**SPIRITUAL LEADER OF
MOSLEMS IN U. S.
PAYS VISIT TO QUINCY**

Although it is common for American missionaries to be sent to India to make converts to the Christian religion, it is uncommon for a Moslem missionary to be sent to the United States to make converts to the Moslem faith.

Here 12 Years

Sufi M. R. Bengalee, M. A., the guest this week of the Arab-American Banner society in Quincy, has the distinction of being the only Moslem missionary to this country. A native of Bengal, India, he was sent to the United States 12 years ago as the head of the Ahmadiyya movement in Islam, with headquarters in Chicago, Ill.

Mr. Bengalee is one of the key men of a world wide movement, the center of which is in Qadian, Punjab, India.

Editor of "Moslem Sunrise," he was educated at Punjab and Calcutta Universities and speaks five languages.

Keenly interested in world peace he believes that it is only a matter of time before England will have to grant independence to India. He is convinced that India is fit to govern herself, as is any other country, except in the face of aggression.

"Some of the greatest scientists, poets, philosophers, politicians, and religious reformers are Indian," he de-

clared in an interview which took place at the home of Mistophia Hassan of 62 Winter street, Quincy Point, president of the Arab-American Banner Society.

His sensitive, almost mystic, face was heightened by a voluminous green turban, and he wore simple gray trousers and high-collared jacket, the badge of his position.

England Demilitarizes India

"India is the gold spot in the British crown, the milch cow of England," he declared in cultured English accents. "England has ruled India for the better part of 150 years, and India has been demilitarized by her."

Mr. Bengalee is under no illusions, however, for he said that if England moved out of India bag and baggage at the present time, India would not be able to defend herself.

"The solution of the problem is for England to give India dominion status," he said. "In this way, England can solve her problem and win the support of all India." If this happened, Mr. Bengalee believes that England could win the war in which she is now engaged.

In brief explanation of his own concepts of world peace, he said, "In my opinion, the wars, floods, earthquakes, revolutions and business depressions are the handiwork of God."

He continued, "God has sent his forces in order to bring about a mighty transformation and because the present order of things has to be destroyed, giving a place to the new world order.

"That new world order will be the Kingdom of God upon earth and world order will be established by the faith of Islam which in its widest sense was the religion of all the prophets. The East and the West will be united for the good of humanity. This will be done by Islam."

Diseases Transmitted by Pork

By
Tahir B. Meriwaniy

Perhaps one of the earliest records of these parasites from man is in the Chinese classical Herald of the year 1550 B. C., where tapeworm infections are included in a list of maladies and pumpkin seeds recommended as a remedy.

Distribution of parasites transmitted by hog to men has a world-wide distribution which generally corresponds to the distribution of its necessary intermediate host, the pig. Its incidence is in proportion to the amount of raw or insufficiently cooked pork eaten. It is generally unknown among Muhammadans, Jews, and other people whose religion forbids the eating of pork. The Egyptians were also opposed to the eating of pork but their aversion for it was less marked than that of the Muhammadans and Jews. The Greeks & Latins, however, regarded the pig as a very unclean animal, but one that was good for food, nevertheless. The parasites are:

Trichinella spiralis: In American hogs are most commonly worm." The larval stage of *Taenia solium* in swine has also been known for many centuries, but the relation between it and the adult worm remained unknown until about the middle of the nineteenth century. It is very likely that this larvae in hog was largely responsible for the old Mosiac law against the eating of pork (Leviticus XI, 8).

The pig is the normal intermediate host and it is probable that the adult stage is reached only by man eating pork, containing cysticerci. In man the cysticerci have been found most frequently in the eye and nervous system. They have also been recorded from skin and cellular portions of the muscular tissues, the heart, liver, lungs and abdominal cavity. The effect upon the host depends upon the number of cysticerci present and their location in the body.

When occurring in the eye they affect most frequently the retina and vitreous body. The initial symptoms are those of ocular irritation which lead up to an enfeebling of the vision and may result in a complete obstruction. When situated in the brain they may bring about congestion and inflammation

(Continued to the bottom of the next page)

Zionism

ZIONISM was originally a religious movement seeking to accelerate or exploit the fulfillment of the biblical promise that some day Jehovah's people would be restored to their land—Palestine. Among orthodox Jews to this day it is believed that this restoration is only to be achieved through divine intervention and not by the secular "mighty arm" of any terrestrial nation. In any case it is unlikely that the Prophets of the Old Testament thought of such restoration in terms of some mundane effort to be made two thousand years or so after their time.

During the latter part of the nineteenth century Europe

(Continued from the bottom of the preceding page)
causing severe headaches, paralysis and epileptiform convulsions.

Trichinella spiralis: In America hogs are most commonly infected.

The worms gain entrance to the digestive tract as larvae encysted pork. In the intestine of the host they are freed from their cysts and take refuge among the villi and folds of the mucous membrane of the small intestine. Here they mature and capulate as early as the third day after being swallowed. By way of the lymph-channels into various parts of the body. In heavy infection the parasites can be demonstrated in the blood and occasionally in the spinal fluid, in the latter case sometimes giving rise to clinical symptoms of meningitis.

At the result of the presence of these parasites in the body, if the invasion be severe, nutrition may be impaired and catarrhal enteritis, high fever, great pain in the muscles, bronchopneumonia, hyperplasia of the mesenteric lymph-nodes and fatty degeneration of the liver may occur.

References:

- 1—Animal Parasitology, Hegner, Root & Augustine, 1929.
- 2—Introduction to Human Parasitology, Chandler, 4th Edition.
- 3—A Text-book of Pathology, Francis Carter Wood, 6th Edition.
- 4—A Text-book of Pathology, W. G. MacCallum, 5th Edition.

experienced a minor wave of anti-Semitism. Under those circumstances there arose such Zionists as Leo Pinsker, Moses Hess, Kalischer and Theodore Herzl. With Herzl's publication "The Jewish State" Zionism became more than a religious issue. It became an economic and political issue in terms of contemporary life and events. It became an answer to anti-Semitism. Neither Pinsker nor Herzl, who followed him, thought of Palestine as *the indispensable* land of Zion. To them and to many other Jewish leaders, before and after, the question centered upon the location, without definite geographical position, of a homeland that would give the Jewish people a place and sense of security, dignity and settlement. In such a homeland they would be able to carry out their national life and culture in their own way and without molestation by "Gentiles."

But in Zionism there is a deep-lying motive. That motive is a fear of assimilation by the various nationalities among whom the Jews have lived for centuries as secluded and segregated communities. Such isolation is symbolized by the "Ghetto." And to the "Ghetto" Jews are strongly opposed. Zionism is a child of the Ghetto and, without the Ghetto mentality, cannot live. Zionist leaders who realize this, guard jealously the traditions, institutions, and even superstitions that helped to maintain the particular qualities of the Ghetto life. They consider, for example, the preservation of Yiddish literature as essential to the Jewish state as the revival of Hebrew. And yet Yiddish literature is as far from Hebrew life and culture, as portrayed in the Old Testament, as the foul air of the Ghetto itself from the brisk, exhilarating air of Palestine.

Since the Great War Zionists have agitated for Palestine on what they term a basis of right and not of sufferance. They have interpreted the Balfour Declaration as granting them that right.

In a masterly article entitled "The Realities of Zionism" published by the Menorah Journal in Nov.-Dec., 1930, Herbert Solow describes the various types of Zionism, and shows that Zionist leaders have adopted a chameleon-like policy by interpreting Zionism to fit the occasion. In his article he says: "Even most extreme Ahad Haamists seemed to have reconciled themselves to the situation, and the Zionist movement has merged the concepts of a 'Cultural center' and the Jewish state in the vague elastic phrase 'Jewish National Home' which each

might interpret as he pleased and all might support. This compromise, an unstable mixture, was described by chemist Weizmann as 'Synthetic Zionism' and by him dignified as the new Ideology."

Will Zionism help to solve the Jewish problem?

The late Prof. Jastrow warned his people that far from solving the Jewish problem, the Zionist agitation for a homeland in Palestine will only add intensity to the hatred of the Jews by the nationals among whom they live, who would doubt their loyalty and invite them to go to their new homeland. The following is quoted from Professor Jastrow's book "Zionism and The Future of Palestine":

"The Zionistic doctrine as part of the religion lost its 'raison d'etre' when the Jews became citizens of the country in which they had settled. The social instinct which impels a man to have one country also prevents him from having more than one. The essence of Reformed Judaism, viewed from the standpoint of a student of history, lies precisely here; that it freed Judaism and the Jews from the double aspect of being bound both by a religious and a political tie."

Even if the wildest aspirations of the Zionists are realized, Palestine will be too small to hold all the Jews, or even an appreciable number of them, to affect a solution of the Jewish problem. As in the days of the Roman Empire, the Jews were persecuted because of their "amixia," so the Jews of today are persecuted in Europe and disliked in other places because of their unwillingness to play the game with the rest of the populations in the countries where they happen to be. Whether non-assimilation of the Jews is primarily their fault or not, Zionists welcome it as a counter-challenge to anti-Semitism. But it is this very non-assimilation which is at the root of the "Jewish problem" and not the lack of a homeland, as the Zionists wrongly assume. Thus Jastrow says:

"It seems strange indeed to find the Zionists engaged in exerting every nerve to take a step backward, while the whole world seems bent on moving forward. It seems still stranger that Zionists should grow enthusiastic over the prospect of establishing a Jewish State in a land which can only hold one-tenth of the entire number of Jews in the world. It seems strangest of all that they should favor a state which necessarily involves a recognition of some bond between religion and nationality and sets up again the older conception of a nation

formed by a single nationality, whereas the history of Palestine itself during the past 2,000 years points unmistakably to its reorganization according to the modern democratic view of the State, based on a national unit formed by peoples irrespective of descent or ethnic qualities. What is needed is a Palestinian State in which all who agree to adhere to the principles on which the country of their birth or adoption is to be organized shall have an equal share."

Far from solving the Jewish problem, Zionism creates two problems where only one had previously existed. Not only does it not counteract anti-Semitism in Europe and America, but it creates a new hatred of the Jews in a Semitic land and among a Semitic people. And this new hatred, unlike the hatred of anti-Semitism, has some justification in the natural and legitimate national aspiration of the Arabs which Zionism seeks to suppress and destroy if possible. The case of Zionism as a solution of the Jewish problem is like the case of a certain village idiot in the interior of Syria who had the habit of hitting the first one he met before him when somebody hit him from behind. The Arabs had nothing to do with anti-Semitism, but they were the ones to bear the brunt of the reprisal. And the more intense the anti-Semitic rage grows, it seems, the more intent the Zionists are on "taking it out on the Arabs!"

Far from solving the Jewish problem, Zionism evades it.

This interpretation is substantially that of the "Cultural Zionist" represented by Dr. Magnes of the Hebrew University and Asher Ginsberg, who assumed the pen-name of "Ahad-ha'am" or One of the People. It may be added that the Arabs are not averse to this school of Zionism which seems to have been pushed into the background by the more active and aggressive political and nationalist Zionists, especially the Revisionist followers of Vladimir Jabotinsky. The present crisis in Palestine would have been prevented had Zionist leaders heeded the warning of Chancellor Magnes:

"The Joshua method is not the way for us of entering the Promised Land. The retention of bayonets against the will of the majority of the population is repugnant to men of good will, and the Eternal People should rather continue its long wait than attempt to establish a Home in the Holy Land except on terms of understanding and peace."

Vincent Sheean in his book "Personal History" says of Zionism: "The Zionist policy was historically without significance. It might delude two or three generations of Jews who would be better employed in other enterprises; it might humiliate and bewilder the Arabs of Palestine and the surrounding Arab provinces; it might give rise to repeated catastrophes of the kind I had just witnessed (in 1929). But in the end it would be swallowed up in the larger changes through which the world must pass if it was to emerge from chaos and submit to the rule of reason . . . Even though the central idea of Zionism came from something profoundly established in the Jewish heart, the ancient nostalgia for Jerusalem, its political expression was trivial. A noble emotion had here been adapted to small, shabby uses and served no ends but those of imperialism . . . The experience in Palestine had abundantly proved that the Zionist policy belonged not to the forces of light but to the forces of darkness. It kept an Arab population in subjection for the achievement of an end unjustifiable in the logic of history, and in its delusion and obfuscation of the Jewish genius it robbed the general world of what might have been—what still must be—a powerful resource. To fight anti-Semitism on its own ground was the duty of every civilized human being, but that duty could never be fulfilled by attempting to expropriate a part of the Arab world. Two wrongs, in the twentieth as in other centuries, were still two wrongs."

Is Zionism a Fulfillment of Biblical Prophecy?

In answering this question one must keep in mind two varying interpretations of the biblical prophecy—the Jewish and the Christian.

Taking the latter first we find that the coming of the Messiah has already been accomplished in Jesus of Nazareth, and the Son of David. The fulfillment of the Old Testament prophecies, in so far as they refer to a golden age that has not yet materialized in our troubled world, is linked in Christian theology with the Second Coming of Christ, the Millenial Age and the final Day of Judgment. It has nothing to do anymore with the reestablishment of the Chosen People in Zion—certainly not as non-believers and defiers of the Christ that has come. In the Epistle to the Romans (Chaps. 9-11) St. Paul makes this very clear. The true Sons of Israel and of the Promise are no more the Jews as such, but all those who have

believed in Christ and His Gospel of grace. "For they are not all Israel, that are of Israel: neither, because they are Abraham's seed, are they all children." (Ro. 9:6 and 7) St. Paul makes clear that the defection and lack of faith of the Israelites is only for a time, when they will finally believe in him and the fullness of grace will have been attained. "For as ye in times past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also been disobedient, that by the mercy shown to you they also may obtain mercy (Ro. 11:30 and 31). Any restoration of the Jews to Zion, in any political or physical sense was very remote from St. Paul's mind. But should such an idea have been present in his mind, it is quite obvious that it should be as reward for faith in Christ, and then all the faithful would be considered on a footing of equality, as spiritual children of Israel.

Pious Christians who support Zionism and give it their moral and mundane blessing should remember that what the Zionists are attempting and what they themselves conceive as the restoration of Israel are two different things.

But even on the basis of the Jewish interpretation present-day Zionism is far from a fulfillment of the Old Testament prophecies. Throughout the prophecies about the restoration (Isaiah, Zachariah, Micha, Joel, the Psalms) it made, not only clear, but emphatic, that this restoration is to take place through Jehovah's intervention, in a miraculous manner, and after the subjugation of the Gentiles. In Isaiah we find reference to Cyrus as the "Anointed of Jehovah" at whose hands the restoration was to take place, thus putting the fulfillment of the prophecy way in the past. The Maccabees' revolt was also considered a fulfillment of such a prophecy. But nowhere in the Old Testament is there any reference to a restoration 2,000 years in the future, through a "Christian" Power whose very name was not known to the prophets of the Old Testament.

Furthermore, the Old Testament prophets knew nothing of Zionists who were atheists, who mocked the very fundamentals of Jewish religion, and who were out and out materialists that believed not in the soul, the Messiah or life after death.

We all know that such Zionists today are the ones who are making the greatest agitation for the possession of Palestine and for making it "as Jewish as England is English."

(Continued to the bottom of the next page)

Western Writers on the Holy Prophet Muhammad and Islam

"Muhammad naturally gave offence to the Qoraish, keepers of the Ca'abah, superintendents of the Idols. One or two men of influence had joined him; the thing spread slowly, but it was spreading. Naturally he gave offence to everybody: Who is this that pretends to be wiser than we all; that rebukes us all, as mere fools and worshippers of wood! Abu Talib, the good uncle, spoke with him: Could he not be silent about all that; believe it all for himself, and not trouble others, anger the chief men, endanger himself and them all, talking of it? Muhammad answered: If the Sun stood on his right hand and the Moon on his left, ordering him to hold his peace, he could not obey! No: there was something in this Truth he had got which was of Nature herself; equal in rank to Sun, or Moon, or whatsoever thing Nature had made. It would speak itself there, so long as the Almighty allowed it, in spite of Sun and Moon, and all Qoraish and all men and things. It must do that, and could do no other. Muhammad answered so; and, they say, 'burst into tears.' Burst into tears: he felt that Abu Talib was good to him: that the task he had got was no soft, but a stern and great one.

(Continued from the bottom of the last page)

Vincent Sheehan, in his "Personal History," speaks of those atheistic Zionists to whom the whole spectacle of Jewish and Arab religious fervor was a mockery, saying:

"Being themselves almost completely irreligious, they could not understand the intimate, unreasoning passion with which a Moslem regards his religion and his shrines." And from the pages of his fascinating account of his visit to the Holy Land, and his close observations of the riots that followed the Wailing Wall incident, it is equally obvious that those Zionists had as little understanding of the religious passion of their own Jewish people, the Orthodox Jews, mostly Shephardic, who often recoil from the modern Zionists and who consider the modern Zionist interpretation of the "restoration" as an impious and arrogant one.

(Whither Palestine)

"He went on speaking to who would listen to him; publishing his Doctrine among the Pilgrims as they came to Mecca; gaining adherents in this place and that. Continual contradiction, hatred, open or secret danger attended him. His powerful relations protected Muhammad himself; but by and by, on his own advice, all his adherents had to quit Mecca, and seek refuge in Abyssinia over the sea. The Qoraish grew ever angrier; laid plots, and swore oaths among them, to put Muhammad to death with their own hands. Abu Talib was dead, the good Khadijah was dead. Muhammad is not solicitous of sympathy from us; but his outlook at this time was one of the most dismal. He had to hide in caverns, escape in disguise; fly hither and thither; homeless, in continual peril of his life. More than once it seemed all-over with him; more than once it turned on a straw, some rider's horse taking fright or the like, whether Muhammad and his Doctrine had not ended there, and not been heard of at all. But it was not to end so.

"In the thirteenth year of his mission, finding his enemies all banded against him, forty sworn men, one out of every tribe, waiting to take his life, and no continuance possible at Mecca for him any longer, Muhammad fled to the place then called Yathreb, where he had gained some adherents: the place they now call Medina, or 'Medinat-un-Nabi, the City of the Prophet,' from that circumstance. It lay some 200 miles off, through rocks and deserts; not without great difficulty, in such mood as we may fancy, he escaped thither, and found welcome. The whole East dates its area from this flight, Hegira as they name it: the year 1 of this Hegira is 622 of our Era, the fifty-third of Muhammad's life. He was now becoming an old man; his friends sinking round him one by one; his path desolate, encompassed with danger: unless he could find hope in his own heart, the outward face of things was but hopeless for him. It is so with all men in the like case. Hitherto Muhammad had professed to publish his Religion by way of preaching and persuasion alone. But now, driven foully out of his native country, since unjust men had not only given no ear to his earnest Heaven's message, the deep cry of his heart, but would not even let him live if he kept speaking it,—the wild Son of the Desert resolved to defend himself, like a man and Arab. If the Qoraish will have it so, they shall have it. Tidings, felt to be of infinite moment to them, and all men, they would not listen to these; would trample them down by sheer violence, steel and murder; well, let steel try it then! Ten years more this Muhammad had: all of fighting, of breathless impetuous toil and struggle; with what result we know." (To be continued)

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